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T'UNG TRIBE CHRISTIAN MOVEMENT

In the November 25, 1957, Bulletin we reported 433 baptisms among the T'ung tribe in T'ienyang County, Kwangsi. We now have a more detailed report of what took place there.

Early in the summer of 1957 the Christian and Missionary Alliance headquarters in Nanning, Kwangsi, received a letter from two lay Christians, a man and a woman, in the T'ienyang County hills, saying, "We shall shortly be having a 20 day lull in farm work, and we have made plans for special Christian work. Please come and help us. Twelve years ago we decided to become Christians, and have been inquirers all this time without having had an opportunity to receive baptism. We are sheep without a shepherd, and lack of regular Christian instruction."

This seemed to the brethren in Nanning a Macedonian call, and on July 17 Fang Neng-ping, Yu Yao-k'un, Shen Ch'ing-ch'iang, and Feng Yun-yu arrived in Nop'o, ready for three days of heavy mountain travel to reach the T'ung tribe headquarters. While in Nop'o they baptized 26 inquirers and held several meetings. The Nop'o church is ministered to by a 50-year old voluntary woman worker, who is also a full working member of the local agricultural cooperative.

For the three day mountain journey they had three tribesmen with them, one who had come out to meet them and lead them in, and the other two who had joined them in Nop'o, a 65-year old woman who was one of the first of the T'ung tribe to become a Christian and who went with them to act as interpreter, and a young man who had just been baptized and wished to go along with them for his own edification. After three days travel they arrived at the village of Tota, their destination, a completely Christian village. The whole population turned out to meet them, hailing their arrival as the fulfillment of a twelve year hope. Some white-haired old men among the inquirers who for years had been hoping to be baptized told the visitors, "Now like Simeon we can say: Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation."

The baptisms took place on three days, July 22-24. The persons who were prepared for baptism belonged to sixteen different villages, so the party went out to these various villages to conduct the baptismal services, baptizing 166 persons on the first day, 166 on the second day and 101 on the third day. A church organization was set up, and definite plans made for building a church, which they expected to be ready for dedication in the summer of 1958.

The writer of the report, Rev. Fang Neng-ping, discusses three actual or supposed problems of the new church. The first is the question of religious freedom. He quotes the common saying, evidently a widespread criticism in Christian circles, for I have also read it in other articles in T'ien Feng, to the effect that "Big cities have big religious freedom, little cities have little

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$2.00; Overseas, Firstclass \$4.00, Secondclass \$3.00. Airmail \$5.00 in 15¢ zone, \$7.00 in 25¢ zone.

religious freedom, and villages and the countryside have no religious freedom at all." He denies that this condition exists, and says that officials both of T'ienyang County and of the local district proved uniformly helpful and cooperative. (It is possible that the presence of these visitors from Nanning brought out a cooperative attitude which hadn't existed before.)

The second question is that of free time for church attendance. All these Christians are members of the local farm cooperative, which assigns them their work without leaving time for religious observances. After discussing the problem with church members, the Nanning visitors took up the matter with the local officials, and they reached the following agreement: In slack seasons Christians will be given every opportunity to attend church services; in the busy seasons central church services will not be insisted upon, but the Christians will be satisfied with local group meetings, or evening worship services.

Finally there is the question of church organization and self-support. Previously there was only an unorganized and informal fellowship, now there are over 400 baptized Christians in 16 different villages and an organized board of deacons recognized by the Nanning headquarters. How shall all these newly baptized Christians receive proper training? There was no ordained pastor available who could speak the T'ung language, so it was finally decided to continue the method they had been following, of voluntary workers taking their turns in preaching and leading worship services, but to supplement this by frequent Bible study institutes and by arranging for regular quarterly visits by an ordained pastor.

Rev. Fang concludes: "Farewell, brothers and sisters of the T'ung tribe! May God preserve His love in your hearts, and may the Holy Spirit continue to work among you."

THE USE OF CHRISTIANITY BY IMPERIALISM

YM Secretary Kiang Wen-han spoke on this subject at the Peking meeting last November and his speech was printed in the February 10, 1958, T'ien Feng. In it he speaks with great resentment of the way in which former China missionaries have been redeployed to Hong Kong, Taiwan, and Southeast Asia, where they are operating universities and producing literature, all with the purpose of preparing young people to be traitors to their own country. He goes on to pour scorn on those who think they can get help for their nefarious plotting from those Chinese in China who formerly studied in America. He charges that Dr. Mackay's proposal for an American team of Christians to visit China was really made with the sinister purpose of subverting American returned students in China. "It is apparent that the desire of American Christians to visit China is not the result of any affection for the New China or for the Three Self Church, but is rather the expression of a secret hope to make contacts with some Chinese Christians who still have a lingering love for imperialism, and thus subvert the New China from within."

Moreover, he continues, it is apparent from this meeting here in Peking that imperialism is far from dead, there is still imperialistic thinking among church leaders, some of whom are still willing to be the running dogs of foreign imperialism. Some of this opposition is overt, but much of it is hidden, and he calls therefore for a determined searching out of all these hidden sources of subversion.

TRUE JESUS CHURCH IN TROUBLE

A Hupeh province anti-rightist study institute of pastors has launched a massive attack upon the True Jesus Church of Chia-yu County, and particularly upon Pastor Hu Chih-ming. Their report, published in the May 5 T'ien Feng, states that of the 37 True Jesus pastors in that county at least 13 of them are counter-revolutionaries, and a number of others are dishonest rascals.

The details of the denunciatory charges are under four heads: 1. Their preaching shows that they are anti-government. Among the examples given here, one preacher is charged with having said that those who do not believe in Christ (and this of course includes the Communists) will be punished with everlasting fire. 2. They use religious activities to obstruct construction and the socialist order. Four examples of this are given. The most recent one is worth quoting in full as an indication of what can be considered illegal and improper in China today: "In 1958 when the farm villages undertook the great leap forward in production, and everybody was very busy, the True Jesus churches of Chia Yu County still continued to hold meetings with large congregations."

gations. For example the church in Maan held a meeting on April 4 which lasted all night (surely an exaggeration!) with 140 persons present, at which they took up a collection of over \$30. Since so many Christians were so late in getting to sleep, their work the next day was very poor, and this not only gave the people a bad impression of the church, but was also a serious hindrance to the Great Leap Forward in production." (Note that this criticism emanates not from the Communist Party, where it might be understandable, but from fellow-pastors.) 3. They have used the church organization to oppose governmental authority. The instances given here seem rather trivial. For example, in one village three families of the former landlord class joined the church. When the pastor reported their names to the government he listed them as "moderately poor peasants" thus trying to conceal their true status. 4. They have laid great stress on faith healing and exorcisms, to the detriment of public health. The writer estimates that at least 13 persons in Chia Yu County have died as a result of depending on prayer and refusing the services of a doctor.

Since the words "illegal" and "crime" are repeatedly used in this article, it may be assumed that at least the 13 denounced as counter-revolutionaries have been arrested.

Chiayu is a thriving agricultural area 30 miles up the river from Hankow.

FOOCHOW NEWS

From a former Hwanan College staff member who has recently come from Foochow to Hong Kong, we learn that people in Foochow are having a hard time. "The daily ration is not enough to live on, people do not have enough clothes to keep warm, and farmers and laborers have to work 17 or 18 hours a day." James Ding, who has been Executive Secretary of the Foochow area of the Methodist Church, has been denounced as a rightist, as we have already noted, and now has no work, and was forced to move from the home which he and his family had occupied for many years.

Lucy Wang, the former President of Hwanan College, became librarian of one department of the new university organized by the Communists, but according to this latest informant she has now lost her mind. Carol Chen, former Professor in Hwanan College, with a Ph.D. degree from Columbia University, no longer teaches, but sweeps floors and empties toilet buckets, and none of her friends or former students dares speak to her.

Lin Kuang-daik, former President of Anglo-Chinese College, has been arrested, and no one knows where he is. His brother Lin Kuang-bing, former President of the Union High School, was imprisoned for some time, but is now out of prison and is raising milk goats for a living.

Miss Lois Hwang, who has an M.A. degree from Boston University, and has also studied as a Crusade scholar in the University at Atlanta, Ga., and in Drew Theological Seminary, has been sent back to her native village to work in the fields for the rest of her life. She is an ordained elder in the Methodist Church, and was at one time in charge of the evangelistic work of four of the districts of the Foochow Annual Conference. When the Communists took over she was chaplain at the Union Hospital in Foochow.

From another source we learn also of others dismissed from their work, evidently because of rightist charges or suspicions. If they are strong enough they are assigned to farm work, otherwise they are left without work to shift for themselves.

SHOULD THE U.S. CHANGE ITS CHINA POLICY?

This is the title of Headline Series, Foreign Policy Association, Number 129 (May-June, 1958), which sells for 35¢. In the first half of this 78 page pamphlet, Eustace Seligman, lawyer and chairman of FPA, argues for a change, urging that American opposition to UN membership be withdrawn on three conditions: Taiwan to be recognized as a separate nation and admitted to the UN; a peace treaty providing for the unification of Korea to be concluded; all Americans wrongfully held in China to be released. He does not come out in favor of recognition of Red China by the U.S. In the second half of the pamphlet, Richard L. Walker, Chairman of the Department of International Studies at the University of South Carolina, answers the question, No. "Our China policy has been and continues to be valid. In a time of cold war it has sustained

the security of the U.S. and its allies in the Far East and has provided many people with faith in our leadership. As a part of our whole Far Eastern policy, it is a major reason why overt Communist aggression has been halted there."

For details on these two points of view, read the pamphlet.

MISSIONARY NEWS

Recent deaths: Rev. Ernest T. Shaw, American Board missionary in North China 1912-52, on August 12.

CHURCH NEWS

In the Sept. 23, 1957, T'ien Feng, Methodist Bishop Z. T. Kaung has a feature article in which he condemns the rightists very severely, saying that they form a stumbling-block to the establishment of a socialist order, and this stumbling-block must be removed. In speaking of the "high tide" of socialist organization, he says that 96.3% of all farmers are now in cooperatives, 99% of artisans in producers' cooperatives, and 85.1% of merchants in socialized shops.

In the fall of 1957 the Three Self Movement brought thirty of the Christian leaders of minority tribes from Yunnan to Peking, Shanghai, etc., on a visit to the churches.

When Yenching Theological Seminary opened on September 5, 1957, it had an entering class of 20. The whole school spent the first two weeks in an intensive study of rightists.

The Three Self Committee of Tz'uch'i County, Chekiang, met in August 1957 and denounced Seventh Day Adventist pastor Kao Ch'i-wo. The denunciation was unusually severe, charging him with various crimes and lewd conduct, and ends up by formally voting to: 1. Deprive him ministerial rank; 2. Expel him from the church; 3. Demand that he move from the parsonage within one week; 4. Ask the government to take appropriate steps in regard to his illegal activities.

Takuang is an industrial village near Nanking. In 1950 the Disciples Church appointed Peter Shih as pastor there, and later a church was erected. In July 1957 Executive Secretary Luther Shao and Pastor Li Choh-wu visited Takuang and baptized 54 persons.

Three CIM churches of the Wenchow region baptized a total of 117 persons in the first nine months of 1957; three others report a total of 71.

We have already reported the death last year of Baptist leader T. C. Bao of Hangchow. We now have a report of his funeral, which took place in the Min-chung Church Hangchow on September 17. There were many tributes from various organizations, both floral and scroll, such as the national Three Self Committee, Nanking Seminary, provincial and local offices of the Religious Affairs Bureau, etc. Rev. George Wu came from Shanghai to represent the Three Self Committee. Swatow Baptist pastor Rev. Liao preached the funeral sermon on the text "Blessed are the dead who died in the Lord henceforth."

Nanking Seminary professor Miss Caroline Chen visited her home in Amoy in the summer of 1957 and was promptly drafted as main speaker at the young people's institute held there. 172 Christian young people were present.

Yungan is a small country church in Hunan (English Methodist), which already has several tens of years of history. It was able to resume services in 1953, but had no pastor until 1955 when the elderly Rev. Hu Hsi-chao took charge. The church now has a membership of 40, with a regular Sunday attendance of about 30, and at its first baptismal service since "Liberation", nine persons were baptized in the summer of 1957. It is stated that the members are able to pay him a yearly salary of \$300, enough to live on.

The Ch'at'ing Church of the Foochow Conference (Methodist) is proud of the fact that it was built as early as 1856. It has never stopped services at any time since Liberation, and at a recent quarterly conference 50 persons partook of communion, and two were baptized.

The Methodist Church in the country village of Shuanglin (near Wuhsin in Chekiang) baptized 67 persons at the 1957 Christmas services.

In response to a request from the Missionary Research Library in New York for copies of Christian magazines published in China, the National Library of Peking has written saying that they will send the T'ien Feng magazine, but that the others requested had all suspended publication: Hsieh Chin (the National Council monthly) on January 1, 1954, The New Church (Hankow publication, successor to former Lutheran magazine) in March, 1954, and The Farmer (formerly The Christian Farmer) at the end of 1957.